Home Mission Echoes

"The Country for which I lifted up mine hand to give to your fathers"

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Vol. XI MAY, 1908 No. 5

COMING AMERICANS

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society, and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make an interesting and instructive Home Mission periodical, attractive in its mechanical features and illustrations. Mrs. N. N. Bishop is the General Editor, and will have entire charge of the Woman's department. Rev. Howard B. Grose, D.D., has charge of the Home Mission Society's Department. All correspondence pertaining to the editorial department of the paper should be sent to Mrs. N. N. Bishop, 510 Tremont Temple, Boston, Mass.

Note the Remarkably Low Terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday-school Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

Why You Should Attend the Annual Meeting

IT is accessible to all parts of New England. It is the opportunity of the year for you to learn in detail of the important work of the Woman's American Baptist Home Mission Society. Important business is always transacted at the Annual Meeting, and the work of the year is outlined. Stirring addresses will give you new inspiration, and you will have the delights of Christian fellowship with those, who, like yourself, are working "that the Kingdom may come on earth as it is in Heaven."

You cannot afford to miss it.

The Woman's American Baptist Home Mission Society

510 Tremont Temple, Boston, Mass.

Telephone: 4897-2 Main

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The clocks that were used through this year will be continued for the coming year. They can be obtained from the Rooms as usual. This year, however, we will remember that it is the *proceeds* from the clocks that are to be sent to the Rooms, and *not* the clocks themselves.

New plans are being prepared for increasing the gifts for the year now opening before us. They will be ready at the Annual Meeting.

We regret that the tepee mite boxes are again a failure. We have tried most earnestly to meet the demand for them; at present, however, we are not able to do so.

"Missions Striking Home" is the title of a book just issued by Fleming H. Revell Company. The contents are a number of addresses by Joseph Earnest McAfee, Secretary of the Presbyterian Board of Home Missions.

These, in his usual up-to-date, concise and forceful style, make a collection of great importance and inspiration to Home Mission workers. Price 75 cents net.

At the April Board Meeting, the following confirmations were made:

Mrs. H. S. Christopher of Springfield, Mass., as Director of the Westfield Association; Mrs. R. D. Trick of New Haven, Conn., as Junior Director of the New Haven Association; Mrs. E. L. Smith of Pittsfield, Mass., as Junior Director of the Berkshire Association.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. XI. MAY, 1908 No. 5

Editorial

"Land that we love! Thou future of the world!
Thou refuge of the noble heart oppressed!
Oh! never be thy shining image hurled
From its high place in the adoring breast
Of him who worships thee with jealous love.
Keep thou thy starry forehead as the dove
All white, and to the eternal Dawn inclined.
Thou art not for thyself, but for mankind:
And to despair of thee were to despair
Of man, of man's high destiny, of God."

A WISE man recently said, "The worth of a civilization is the worth of the man at its center. When this man lacks moral rectitude, progress only makes bad worse, and further embroils the social problem." It is readily conceded that the greatest problem that has claimed the attention of thoughtful people in our land, in recent years, has been the "Immigration Problem." We have seen great numbers of aliens pouring into this country, and, as is so often true, the condition has been allowed to grow and grow until we have discovered that we have a crisis on hand. They have come: Russians, Syrians, Africans, Austrians, Belgians, Hungarians, Bulgarians, Roumanians, Bohemians, Italians, Indians, Portuguese, Chinese, Japanese, Spanish, Danish, Swedish, Finnish, Polish, Jewish, Turkish, English, Irish, French, Scotch, Dutch, Welsh, Swiss, Norwegian, German, Greek. Well says Professor Steiner:

"No nation has ever faced such a problem as we are facing; not only because of its gigantic proportions, nor because of its peculiar nature, but because of the fact that the nation's weal or woe is being decided before our very eyes; because its shroud or its wedding garment is now being woven, and we who live today may stretch our hands against the loom and say which it shall be."

Great and terrible as the crisis is, it is as coming Americans that we must look at and examine these people. What is to be their effect upon us, and what is to be our influence upon them?

If, as has been said, we could "appropriate all that the Jew brings us of spiritual power and vision, and cut down his business ardor and craftiness by our own emphasis of the nobler gift; if we could receive the Slav's virgin strength, and plant upon it all that we of the older civilization have learned to hold precious; if we could emulate the German's thoughtfulness and thoroughness and not imitate and encourage him in the trade in lager beer, and the use of it; if we could take the Hungarian's devotion to his native land, and make it burn with as true a fire on the altar of this country; and, finally, if we could mingle all the virtues that the nations bring us," what a people we might become!

This country should be no place for racial or national hatreds, and no people should be branded as this or that, simply because of one superficial or even deep-seated fault; rather, if the principles of our great Declaration of Independence, which we quote chiefly in Fourth of July orations, and seem to forget the remainder of the year, mean anything, here on this continent, in the confines of this nation, a man of whatever race he may be, shall have that opportunity which God intended him to have, to prove that notwithstanding the accident or incident of birth or environment, "a man's a man for a' that."

"How deeply the American ideals have taken root among these alien races, one cannot discern as yet; how completely the second generation will come under their sway, how much of the old world spirit will disappear or remain, is difficult to determine. This is no time to be blindly optimistic nor hopelessly pessimistic; it is the time for facing dangers, not fearing them; for this is the noontide of our day of grace. This is the time to bring into action the best there is in American ideal; for as we present ourselves to this mass of men so will it become. At present the mass is still a lump of clay in the hands of the potter; a huge lump it is true, but America is gigantic, and this is not the least of the gigantic tasks left for her mighty sons and daughters to perform."

THE Thirtieth Annual Meeting of the Woman's American Baptist Home Mission Society will be held with the First Baptist Church, Worcester, Mass., Wednesday and Thursday, May 6, 7, 1908, beginning at 2 P.M. Wednesday, and closing Thursday afternoon. The Workers' Meeting will be held Wednesday morning, May 6, at 10 A.M.

Simple meals will be served in the church at twenty-five cents a plate. Lodging and breakfast for all delegates from a distance. All delegates desiring such entertainment should apply before April 20, to Miss Carrie A. Williams, 224 Pleasant Street, Worcester, Mass.

As most of the delegates can reach home after the close of the meeting Thursday afternoon, entertainment will be provided for one night only, unless it is distinctly stated in the application that entertainment is desired for two nights.

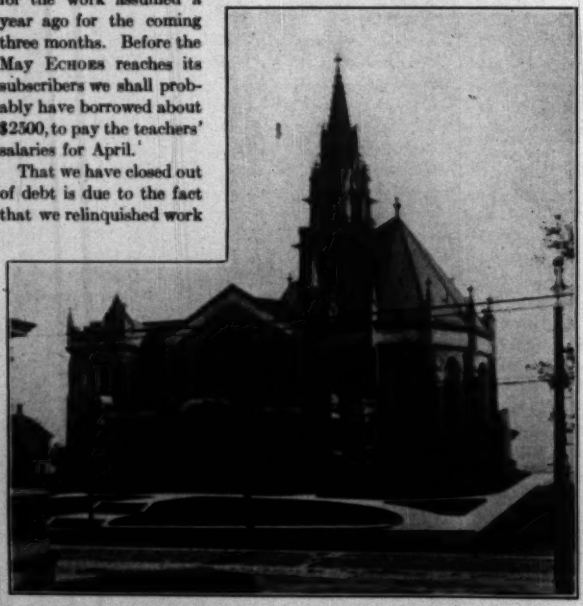
HATTIE A. MANLEY, *Clerk.*

We are truly grateful to the noble women of New England who have shown so much interest in our work, and whose gifts, which we are so confident represent sacrifice, have enabled us to close the year with a balance of a few hundred dollars. This means that we were able to meet all our bills due April 1st, but no provision is made for the work assumed a year ago for the coming three months. Before the May ECHOES reaches its subscribers we shall probably have borrowed about $2500, to pay the teachers' salaries for April.

That we have closed out of debt is due to the fact that we relinquished work at some of our stations at the beginning of the year. This was done with the hope that we could resume the work this year, but the amount of our balance makes doubtful the realization of our hopes.

Let us thank God for the results of the past year, and with renewed strength enter upon the duties of the year just opening.

GERTRUDE L. DAVIS, *Treas.*



Provisional Program for Annual Meeting First Baptist Church, Worcester, Mass., May 6 and 7

WEDNESDAY AFTERNOON AT 2 P.M.

Devotional Service.
Address of Welcome.
Appointment of Committees.
Report of Board of Directors.
Report of Treasurer.
Report of Alaska.
Report of Paper Mission.
Address: Back Tracks. MRS. G. D. B. PEPPER.
Address: Our Negro Neighbors. REV. C. S. BROWN, D.D.

WEDNESDAY EVENING, 7.30

Devotional Exercises.
Address: The Young People's Forward Missionary Movement. REV. JOHN MOORE.
Address: REV. O. P. GIFFORD, D.D.

THURSDAY MORNING, 9.30

Devotional Meeting.
Report of State Vice-Presidents.
Address: "Home Mission Echoes." MRS. N. N. BISHOP.

THURSDAY, 2 P.M.

Devotional Service.
Election of officers.
Address: Our Italian Churches. REV. N. C. MARSEGLIA.
Address: Our Italian Women and Children. MISS M. A. CONAWAY.
Address: Porto Rico. REV. M. VODRA.
Address: Alaska. REV. G. A. LEARN.
Address: REV. L. C. BARNES, D.D.

MISS MAY ROGERS
MURROW INDIAN ORPHANS' HOME

The Indians' Special Claim Upon Us as a People

WHILE it is our duty and privilege as Christians to do all in our power to send the glad news of salvation to every darkened soul upon the face of the whole earth, the original inhabitants of our own land certainly have a special claim upon us that cannot be ignored.

Only a few centuries ago, when our fathers crossed the ocean to find in this New World freedom to worship God as their own consciences dictated, they found the Indian at home in those great forests that had sheltered and fed him and his fathers from time immemorial, they found him, too, worshiping one Supreme Being, as his untaught conscience dictated.

In reading the terrible annals of cruel butcheries and bloody reprisals that fill the histories of those days, it is refreshing to read of those few devoted souls who saw in the scorned and dreaded savage a man and a brother, and instead of devoting all their energies to crowding him from the lands of his fathers, tried with real, if often misdirected, zeal to teach him the intelligent worship of the true God.

John Eliot's little band of "praying Indians" was soon swallowed up and blotted from the earth amidst the universal turmoil of contending races, but the corner stone of Indian missions had been laid, — a clumsy, shapeless, and, as it seemed for many years, an insignificant boulder of useless stone, overgrown with the mosses of time, and the rank weeds of prejudice and indifference on one side, and upon the other the inherited superstition and sullen hatred, natural to a conquered and outlawed race.

No wonder the Indian, finding himself cheated and driven from the beautiful lands that are really his birthright, finds it hard to receive into his heart and life the religion of his despoiler, or to adapt himself to his thoughts and habits.

"We are driven back," said one of their savage orators, "until we can retreat no farther. Our hatchets are broken, our bows are snapped, our fires are nearly extinguished. A little longer and the white man will cease to persecute us, for we shall cease to exist."

Now we cannot deny the truth of these things, for it is plain to be seen that the Indian as a savage is being rapidly pushed to utter extermination. We may pity, we may sympathize, but we cannot hinder, if we would, the onward march of civilization. That march is inexorable, cruel oftentimes, as its iron share tears up the long-lying sod of savage Nature, and plants its towns and cities, its farms and gardens where the silence of centuries has lain undisturbed.

But while saddened at the fate of the hapless thousands that must go down before it, we know that it brings in its train the unspeakable blessings of a stable and beneficent government, and best of all, the God-given opportunity of breaking the Bread of Life to these forlorn remnants of a once powerful people, who are now mere wards of the nation that has despoiled them.

Our fathers fought with and conquered these dusky lords of the soil. By force of arms and subtility they have taken from them their fairest possessions, and every year are pushing them farther and farther westward, to make way for the white emigrant.

And now it is for us, Christian men and women of America, to heal the not yet forgotten wounds of our red brother, and instead of selfishly leaving him and his children to perish in their native savagery, to educate and christianize them, and thereby lift them to an equality with ourselves. It is our duty and their right. What our fathers took from them it is ours to restore, not in lands and strength, that is impossible, but in the far greater blessing of a knowledge of Jesus Christ, and the way of salvation through Him.

It is a debt that even common honesty requires of us, and that we have no right to consider outlawed. The seed that our fathers sowed in blood and toil it is ours to cultivate and cherish, to train wisely, lovingly, and prayerfully until, clothed and in his right mind, the Indian, as a man and a citizen, shall take his place among the intelligent law keepers and makers of our great republic, and the wrongs of the past shall be righted after God's own fashion and in His own good time. Let us thank Him that it is our privilege to be His helpers in this, one of the grandest, noblest works of our age and race.

Bangor, Me. HENRIETTA G. ROWE.

Northfield, July 16-21, 1908, Inclusive

THE Second Women's Home Mission Conference for the East, which will be held this year at Northfield, July 16–21 inclusive, should command a large representation from the women of our New England churches. The accessibility of Northfield, the marked spiritual atmosphere, which is all pervasive, the opportunity to plan to attend other conferences, which immediately precede or follow this one, are all inducements to spend this season in a place of such rare uplift and blessing.

An outline of the program is here given:

Mornings

9–10. Bible Study. Conducted by Rev. J. Stuart Holden, Rector of St. Paul's, Portman Square, London. The keynote for each day's work given by the Word.

10–11. Study Class. The textbook for 1908–09, "The Call of the Waters — a study of the Frontier," written by Miss Katherine R. Crowell, will be taught by Mrs. F. S. Bennett, whose work as a teacher at Northfield and elsewhere has aroused marked enthusiasm and deepened interest in the cause and consecration to the work of Home Missions. This Study Hour will stand by itself, so that all may have the benefit of the lessons. *Bring notebooks and pencils so as to preserve methods and plans for use at home.*

11–11.35. An Hour with Missionaries. Talks by field workers from the several denominations.

11.35–12.15. Conference Hour. Conducted by denominational Secretaries, under whose direction Home Mission matters of interest and importance will be presented and discussed.

A BIT OF NORTHFIELD SCENERY

Afternoons

In accordance with Northfield custom, the afternoons will be given to recreation and rest, except on Saturday, when denominational rallies will be held.

Round Top Services

These will be held as usual at the Vesper Hour, 7 P.M., and will maintain the Northfield standard of earnest, practical spirituality.

Evenings

Among the speakers already secured are Mrs. Alfred Page on Work among the Indians; Miss Lydia A. Hays, on Alaska; Mrs. May Leonard Woodruff, on Porto Rico; and Professor Edward A. Steiner, author of "On the Trail of the Immigrant;" Rev. O. P. Gifford, D.D., on "Calls for Consecration."

On Sunday afternoon there will be, in union with the Sunday-school Conference, a Sunday-school session to illustrate the teaching of Missions in the Sunday-school.

It is hoped the railroads will allow the concession of one and one-third rate fare as formerly. Last year the rate was $2.96, round trip from Boston. Details of the arrangements for this year can be furnished by the Editor a little later. Write for them.

Board can be secured for the entire time of the Conference (beginning with supper on Thursday evening, July 16, and ending with breakfast, Tuesday morning, July 21) at East Hall, for $6.50 to $7.50; at Weston Hall, for $7.50 to $10.00. Tent accommodations, including board, are $5.00 (four in a tent). These tents are directly back of East Hall.

At the Northfield, rates are from $2.00 a day upward.

Registration Fee

To help meet the expenses of the Conference a registration fee of $1.00 will be charged, payable at the time of enrollment. Send for enrollment card to the Treasurer of the Committee, Mrs. Fred Smith Bennett, 28 Hillside Avenue, Englewood, N.J.

Before Going

Pray that the Spirit of the Most High may overshadow the planning and the fulfillment — that the Conference may help, not the work of your Society or mine, but the work of God — that it may be a factor of power in winning "America for Christ."

"Prayer is surely not asking God to love people, and to do them good, because we love them better than He does; but offering ourselves as sacrifices to Him, that He may fill us with His love, and send us on His errands."

—*Selected.*

GRACE JOY LEWIS, AGED 13.

From Fresno, Cal.

THIS is fresh news from the two Chinese girls in whom we have been so much interested. A picture of "Joy" appears on this page. In another letter, Miss Stein tells graphically of her part in saving a young Chinese widow to a pure life and helpful influences. Surely there is need for real heroism on the part of the missionaries in the "Home Field," and we are justified in saying, "when the time comes our missionaries, be they men or women, are not found wanting." [ED.]

I am sending you a picture of Joy as she looked on January 31, when she graduated from Grammar School. She wears a white sailor suit, as did the other girls, the class being requested to do so by their teachers. She embroidered the edge of the collars and cuffs during the Christmas holidays. She was quite ill for nine days before the closing of the term, but on the twenty-ninth felt able to go out, and we went to her school and asked what she could do to make up for lost time. All of her teachers came together, and said her work had been so thorough during the term, and her average so high, that she would be passed on to the High School. They told her to return home with me and get all the strength possible, so as to be able to graduate with her class. To think this is the child over whom we wept and prayed so much when she was an infant! May the dear Father continue to hear our prayers in her behalf, and may she use her talents for Him who has saved her. She will be fourteen on the twenty-eighth of this month.

I had a good letter from Lota this A.M. She seems well and happy, but she had one sick spell, requiring a doctor. Her eyes gave her trouble and she lost two weeks having them treated, getting new glasses, etc. I think the training there will do wonders for her. I must soon learn when they close their term, as I am hoping to be able to arrange for her to remain in the institution during the summer vacation.

My school has been small all the year. It is interesting to note that five of my pupils, at present, are from China. How they do try to learn English! They listen with much apparent interest to the Bible readings and gospel talks.

The Chinese New Year festivities are scarcely over, so the work in the homes is at a standstill until a little later.

S. E. STEIN.

Santiago De Cuba

WE are grateful to the workers who are so interested in us, and for the fervent prayers which ascend in our behalf.

We are getting along nicely with the work. The attendance has been good at school and the children, as a whole, are doing good work.

A revival meeting began last Sunday here and has been held all the week. The attendance at these meetings has been very good; I know one night there must have been 300 people there. Brother Somellan, a Cuban by birth, but reared in the United States, truly understands his people, and has told them some plain truths. He has earnestly laid before them the plan of Salvation and the principles of the Christian religion. Much interest has been shown, and quite a number have expressed the desire to be a Christian.

The interest at El Caney still keeps up. The church has been crowded at every service since the dedication, and we have several candidates for baptism out there.

An attractive church building will attract the people. Would that we might have one here.

My brother and wife were over from Guantanamo, after closing a series of meetings, at which several were baptized, and as a result of which more are awaiting baptism. Miss Richards is over there now, and will open a kindergarten very soon. She is simply waiting for supplies. At present she is doing regular missionary work, as there is no lady missionary there. Dr. Moseley attended service here Sunday, and also Thursday. He has been unable to attend regularly of late, on account of his health.

The new street cars pass our school and church, and, while the improvement livens the city, the noise is very annoying, often making it necessary to stop recitations.

M. HOWELL.

Corresponding Secretary's Column

THROUGH the co-operation of various organizations, New York City was enabled to hold an exhibit of unusual interest in March, in the American Museum of Natural History. In connection with the exhibit a series of valuable conferences were held, where prominent men spoke upon lines of educational, social and philanthropic work. The department of parks and tenement houses, the Board of Health, departments of the City Government, and many volunteer organizations, such as the Consumers' League, the Charities Organization, the Child Labor Committee, the Settlement Workers' Association, and the Federation of Churches, were among those who united in giving this instructive and valuable exhibit.

It was the privilege of the Corresponding Secretary to visit the Museum and spend a few hours on the afternoon of March 16th. The tenement house committee of the Charities Organization showed a miniature block of existing tenement houses in New York City, as it stood January 1, 1900. This block, bounded by four streets on the east side, included 89 tenement houses, containing 605 different apartments, occupied by 2,781 persons, of whom 2,315 were over five years of age and 446 under five years. It contains 1,588 rooms, but only 264 water-closets, and not one bath. Only 40 apartments are supplied with hot water. There are 441 dark rooms, having no ventilation to the outer air, and no light or air except that derived from other rooms, and 635 rooms getting their sole light and air from dark and narrow air shafts. During five years there were recorded 32 cases of tuberculosis from this block, and 13 cases of diphtheria. The gross rentals amount to $113,964 a year. This is not the worst block in the city.

The present objects of the Committee are:

1. To secure an efficient enforcement of the Tenement House Laws.

2. To watch their operations and study the various problems of New York City's 100,000 tenement houses.

3. To advocate such changes in the laws and such additional measures as are necessary to meet changing conditions, and secure healthful, decent and safe homes for the population of the city.

4. To oppose dangerous housing bills introduced in the legislature.

5. To stimulate public interest in tenement improvement.

There are still in New York City, 300,000 dark rooms, it was said, without any direct connection with air or light. One of these tenement houses on investigation revealed 2,700 people living in a certain block. In this block 149 babies were born during one year. A family afflicted with a loathsome skin disease was found finishing overcoats. The coats are sold throughout the country, and they were used as bed-coverings while in the rooms.

There were some deeply interesting exhibits concerning child labor in New York Tenement Houses by the New York Child Labor Committee. It seems that there are laws for the protection of children against premature toil in factories, which do not exist against such toil in tenement homes. For example: No maker of artificial flowers can employ in his factory any child under fourteen years of age, but he may give out work to a family, in whose tenement rooms artificial flowers are made by six children, aged 2½, 5, 8, 10, 14 and 16 years. In another family, Angelo, aged 14 years, cannot work legally in a factory until he reaches a higher grade of school, nor can he work at home during hours when school is in session, but his sister, Maria, aged 3 years, because she is not old enough to go to school, may help her mother pull bastings and sew on buttons, thereby earning money by hours of work.

A few statistics were shown which were startling in their significance. Out of 558 children in a certain tenement house district, two were found working for money at the age of 3 years, 5 at 4 years, 37 at 5 years, 38 at 6 years, 58 at 7 years. Of these children 406 were girls and 152 were boys; 491 of these attend school and 67 do not. These children help the mother make flowers, sew on buttons, etc. One boy, who was frequently tardy, gave as his reason, that his mother did not pull down the bed until one o'clock in the morning. It seems the mattress beds were drawn up to the ceiling to make room for the people and could not be lowered until all were ready to retire. The cry of the children is as pitiful in America as in Europe.

The Committee on the Prevention of Tuberculosis, told what has been accomplished, and the object of the Committee.

1. *Research* into the social, as distinct from the medical, aspects of tuberculosis. The study of the relations between this disease and overcrowding, infected tenements and unhealthful occupations.

2. *Education:* The publication of leaflets and pamphlets; the giving of lectures with and without stereopticon views; the use of a traveling tuberculosis exhibit designed to emphasize the fact that tuberculosis is a communicable, preventable and curable disease; the dissemination of knowledge concerning the means and methods to be adopted for the prevention and cure of tuberculosis.

3. *Treatment:* The encouragement of movements for suitable public and private sanatoria, both for advanced and for incipient cases, for adults and for children; for free care and also for the care of those who are able to pay moderate fees.

4. *Legislation:* An effort to secure the enactment of legislation, looking toward the control of such recognized causes of contagion as spitting in public places, the dry sweeping of streets, the use of dark rooms in tenements for sleeping purposes, etc.

Much has been accomplished by the committees upon these philanthropies, representing unselfish and intelligent people. The models of new tenement houses, side by side with the dark, filthy tenements; the parks set aside for gardening, where a boy or girl on a plot 4 x 8 may learn to raise seven kinds of vegetables. The woman who had this exhibit in charge told of the pride manifested by the children, and how careful they were not to steal flowers and fruits, as formerly. Model flats were shown where girls are taught housekeeping; model menus, showing how to make twenty-four cents provide a breakfast for eight people. We hear so much about the sin and extravagance of New York City, that it is refreshing to catch a glimpse of the good work which Christian people are doing for the poor and unfortunate. While the agencies employed for the uplifting of the people are not equal to the needs, yet surely New York City is awake to the necessity of helping those who are ready to perish.

M. C. Reynolds.

From Monterey, Mex.

HOW quickly time flies! And to think that it is in these fleeting moments that we have to sow the seed of eternal life in the hearts of our pupils! For some of these children attend school only one or two years, sometimes on account of hard circumstances, the death of one or both parents, poverty, etc. However, our majority attend school up to the age of ten or twelve, and during that time are daily drilled in the teachings of the Word; many of our students give themselves to Christ one or two years after they have left the school, and some even later than that, but we are sure that the work done here takes a strong hold in their minds and hearts, and has a lasting influence over their lives.

A little girl who was in the habit of stealing entered our school this year; she would steal pencils, paper, playthings, money, or anything she could get hold of. We could not make her acknowledge her fault at first, and when she did so we tried to make her see its ugliness. We decided to go and see her mother about it, who said we might punish her in any way we wanted, for she could not do anything with her. After that we pleaded and prayed with her so that now she has entirely left her habit.

A twelve-years' old boy from our school made confession of faith and was baptized last Sunday. Our Sunday school is doing splendidly: new teachers have taken charge of new classes, and the attendance and collections are excellent.

The number of pupils enrolled up to this time is 121 boys and 102 girls, making a total of 223. They have contributed about $20 for the enlargement of the church.

Hoping God may shower His blessings on His work,

Delfina Cavazos.

From Unchuka, Okla.

WE have had a very pleasant month of work and our school is progressing splendidly. We had two programs during the last month, on Washington's and Longfellow's birthdays. These pupils do enjoy such special days, and are so willing to do their parts. Being so isolated here, of course, a great deal depends on us to brighten their lives. You know the Home is nine miles from Coalgate, and we have to plan little changes for them. Just now those who work on the farm and in the garden are quite busy, preparing to raise a great crop and many vegetables. I am so interested in this Home I have to write of other features of the work than the school, not knowing whether or not you want to know them. We have been so blessed with good health at the Home up to the present time since September, for which we are so thankful. There is no physician nearer than Coalgate, and we have no 'phone connection with the outside world, so when a physician is needed a boy rides the nine miles, which requires time and still greater inconvenience; they have not yet any building which could be used for a hospital. Just now, Mrs. Ringold, the boys' matron, thinks one of the smaller boys is taking the measles, and sixteen of them sleep in one big room. As Miss Rogers will write a complete report to you I will not write further.

Ella Davis.

From Butte, Montana

I AM grateful for the cordial greeting which the Woman's American Baptist Home Mission Society extends to me. It made me feel at home at once.

It would be expressing it mildly to say I am busy, extremely so, because of the church work in connection with the Mission. We are getting along nicely so far. I have an average of fourteen Chinese men coming every night to take lessons. They learn very fast. One of our men told me he wanted Jesus, said he knew he was a sinner, and only Jesus could save him. Oh, it pays, and I feel it when I hear them talk like that!

I am taking Chinese lessons, for I feel I can reach many more of these men if I can use their language.

Every Wednesday night we hold prayer-meeting. Sunday evening we have Sunday school, and, following that, one of our Christian men leads the Y.M.C.A. meeting. This is all in Chinese. The only part I have in this meeting is to play. They enjoy singing the Chinese songs, repeating the Lord's prayer, and saying the Ten Commandments. The leader chooses a verse, and talks to them in an interesting way, as I judge from their faces.

I hope in my next letter to tell you more of my work in general.

Mae Tabor.

The American Baptist Home Mission Society

Editorial Notes

WHAT would the churches do were it not for the interested few? Just now we are not going to consider the responsibility of the uninterested many. They will have to answer for that to a higher court from whose jurisdiction there is no escape. Attendance at some recent church missionary gatherings has impressed upon us the tremendous value to the kingdom of God of the interested few, and the noble and unselfish manner in which they are doing, not only their own part of the work, but the best they can to make up for the deficiencies of others who ought to be heart and hand with them, but are found wanting. Were it not for these willing-hearted men and women in our churches the cause of Christ would languish indeed. These are the pastor's supporters and encouragers. These are the givers, the planners, the spiritual life powers of the church. God be praised for them. May their number be multiplied.

THIS is the anniversary period for The Home Mission Society. The report to be made at Oklahoma City will disclose many reasons for thanksgiving. It is impossible to grasp all the details of a home mission work so vast as this. It is equally impossible to conceive of the value of the work to our country and the world. Doubtless no American Baptist will dissent from the proposition that the hope of our country lies in its evangelization. We all recognize the necessity of religion in the national life. We agree, further, that Protestantism lies at the foundation of our civil and religious liberties and institutions. General propositions carry our mental assent. The difficulty comes when we come to particulars, and to individual duty and possible service. How to evangelize our country — that is quite another thing. It must be done, in order to save all that is best and dearest — but how? One of the agencies that is seeking a practical answer and engaged in the actual work is the American Baptist Home Mission Society. This is one of the foremost agencies, indeed, representing in this field pre-eminently one of the largest and strongest denominations. Its work directly concerns the highest interests of every citizen. There is no other way of doing what this organization and kindred home mission societies of other denominations are doing, not merely in the west and northwest and southwest, but also in the central and eastern sections of the country, for the presence of the foreign-speaking peoples has made all our territory home mission ground. New England now calls for missionary work as imperatively as the Pacific Coast or Oregon or Utah or Oklahoma.

In face of such a fact, is it not pitiful that the Home Mission Society should face a debt and a retrenchment? If financial depression were sufficient to account for this, it would not be in place to say anything at this time. But the truth is that the financial situation is not the underlying cause of the debt. That cause must be looked for in the non-contributing churches and the non-contributing members of the contributing churches. Let us awaken to the hopeful fact that if every member of every church in our denomination in the north and west had made some contribution to home and foreign missions, neither of our Societies would have any debt. The remedy of our financial ills lies in systematic giving, extended to the entire membership. And this applies not only to missionary giving, but to the current church expenses. The thing to work for is just that — weekly offerings by the duplex system. Read what Dr. Barnes has to say in another column on this subject. It is the ideal way. Get your church to try it.

THE new mission building which is to be erected for the expanding work among the Crow Indians at Lodge Grass, Montana, is to be named Chivers Hall. The work of Dr. Chivers in connection with the establishment of the Mission, and the place he held in the affections of the tribe, are well known. To complete this building, which is imperatively needed, will require some special gifts. Generous friends in Boston have made the project possible, and the simple announcement that a thousand dollars more are necessary will doubtless bring the amount from some of Dr. Chivers' friends. The ground floor of the building will be used for an assembly hall and dining hall, kitchen, and industrial rooms for boys and girls. The large room will serve for the large public and social gatherings, and for dining room on Sundays, when the "Jesus Crows," as Missionary Petzoldt tells us, bring their dinners with them, so as to be present at all services. For those who live in remote camps this is a necessity. During the week the room will be a dining place for the school, where the teacher can eat with the pupils, and thus teach them table manners and give them practical instruction in food values. The older girls can be taught to set the tables, wash the dishes, and do a little cooking, — first elements of civilization that are essential. For want of such a building and of a matron, the Crow work has been handicapped, and we hope that Missionary Petzoldt will soon have not only the completed Chivers Hall, but a matron in it. This work makes its special appeal to the women.

A Pastor's Visit to an Indian Mission

By REV. L. E. FORD

I LEFT Buffalo Monday on the Wabash to Chicago, and there joined a home-seeker's excursion over the Rock Island, which gives a "one fare rate" with a thirty days' time limit. Reached Lawton, Oklahoma, at 12 Thursday, took a train from there to Hammond, a station three miles from Brother Deyo's Mission, and found several Indians, with their two-seated covered wagons, who were there to meet the delegates to the annual association of all the Baptist churches now organized among the Blanket Indians of Oklahoma (11 churches in all), which was to be entertained by the Comanche church.

Shall I say a word first as to this country and its astounding developments? You have read how I reached here, and now we will go back fourteen years, and tell you how Brother and Sister Deyo came.

At that time Marlow, I.T., was the nearest railroad station, forty miles from here. Then they hired a man to bring them over the trail, and the only white people to be found on all that journey were at Fort Sill, fifteen miles from here, and a trading post three miles from the fort. On the third day of October, 1893, they were brought to their partly-finished church, a wooden building 24 x 34. The only white people then within twelve miles, and the only evidence of the work of man's hand was the church and a signal station five miles away. As there was no house for them they had to live in the church until Brother Deyo could build a house, which he had to do with his own hands. Let us pause now and think what that first winter must have been — no home; no supplies within fifteen miles, and, of course, they could only bring a few necessities with them (two trunks in all); no furniture until February, except one folding chair (which Brother Deyo bought at Silver Lake the year he, G. R. Miller and myself were camping there). Then, too, we must bear in mind that the Indians had not invited them nor did they want the "white man's road."

In about two weeks two Indians came one Sunday and one could talk a little English. A meeting was held a few days later, another Indian came and asked Brother Deyo, "You Jesus?" then "Are you Jesus' brother?" Brother Deyo told him, "Yes, I am Jesus' brother." So the Lord's work among the Comanches began. Two years later John Fruit was baptized.

Two years later two more were baptized. Four years' hard work and only three converts. Naturally the question was being asked, "Does it pay?"

I remember mother asked Brother Deyo one day, "Did you not make a mistake in going out there?" To which he replied, "No man makes a mistake by going where the Lord sends him."

They came one by one until 1903, when 26 were baptized

A TYPICAL INDIAN FAMILY

in one day at the government school, twelve miles away; and from that time on they have been quite frequent, until now the church has 105 members, and I am safe in saying no more spirited and loyal church could be found in our land. Come and see them and see how they love their pastor and stand by him, and understand why he so often says he would not trade churches with any man in the country.

Of course the "greed of the white man" could not allow these fertile acres to lie here unimproved so, as you know, the land was opened seven years ago, 1,350 allotments of 160 acres each were made, and 480,000 reserved for the Indians and called "the big pasture." Now, bear in mind that up to that time there were no villages, no railroads within forty miles. Now there are railroads all over the country, and Lawton, a fair sample of a town, has 10,000 inhabitants, with all modern city improvements.

Oklahoma City, 100 miles away, is now twenty years old and has 40,000 inhabitants. A few months ago a man bought a corner building in that city for $25,000 and in one week's time sold it for $35,000; and one man who drew 160 acres near Lawton, which cost the regular price, $1.25, was offered recently $60,000 for his place and refused it. In fact, all property has doubled in the last two years.

One of the members of Brother Deyo's white church, who came with nothing six years ago, was offered $3,500 for his eighty acres, which he drew as his homestead.

When the allotments were made the Indians were given first choice of 160 acres for each man, women and child, so

that there are now no reservations as we have them in New York, but the Indians are living side by side with the white man and so, of course, must live much as he does, *i. e.*, farming white folks' fashion. Will he do it? Can he ever be made into a good American citizen? These are questions that must be worked out in the coming history. It is the only chance the poor Indian has now in his country.

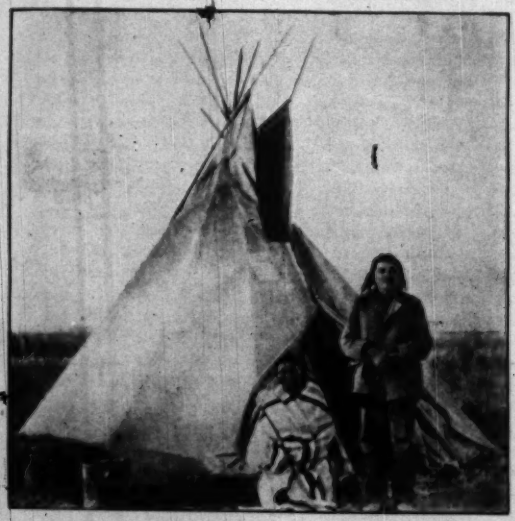
But more wonderful than the growth and development of this country is the work God has been doing through our missionary workers. While this work has been hard and often discouraging, they are now beginning to receive the first fruits of their glorious harvest. I doubt if there is a pastor and his wife in all our land better known and loved by more people than are Brother and Sister Deyo. They first taught the Indians Christian burial (at first making coffins for them) until all adopted it. They visit the sick, and for common diseases it is first the Deyos, and then, if necessary, a doctor. The Indians come to them in regard to all business matters, yes and matrimonial, too. Since I have been here I went with Brother Deyo to propose to a woman for a man that lacked courage for so bold a step. Listen, young ladies, to the reply of the Indian maiden, who sent back this: "Tell him, No. He did not take the Jesus road (had not become a Christian) and so her spirit had changed."

What they think of Mrs. Deyo is best told by the Indian name they have given her, "Cha-tay-we-tan," meaning "to lift up right." To lift up right has been their purpose and marvelous have been the results. When they began there were only five houses and about that number of citizens' suits in use. Now all have houses, all wear citizens' clothes, and those who saw their beautiful tables spread with china, silver and linen, hastened to congratulate Mrs. Deyo as a teacher of domestic science. But their influence does not stop with this tribe of 1,400 Indians. They are well known by the other six tribes.

Not only that, but Brother Deyo is also pastor of a good white church of 50 members, who love him as much as the Indians do, and feel that they can find no one to take his place. Not only that, but he was the one to help organize the Lawton church and guide them through the first troubled waters, and as he was one of the first settlers he is as well known as any man in the State and as much respected; to be a friend of Deyo in this country means a free passport to the homes and hearts of both the whites and the reds. At times it seems like a dream, and I ask myself often, is this the Deyo that we knew in old Newstead, the man that was not converted until thirty-eight years of age? The man to whom the most noted theologian in our denomination said, "You are not called to preach the gospel."

And how many times I wish he had been with me at the Association to see what I saw and heard.

Yes, this is the man of whom Newstead and the Akron Baptist Church may well feel proud. The man who believes it pays to go where God sends and to be what God wants him to be; the man who (so one of his deacons told me) never takes a step without thinking what effect it will have on the Indians.



TEPEE HOME LIFE

The sad part is that Brother Deyo has overworked. Caring for both of his churches, driving twelve miles to his government appointment twice each month, and five miles to a schoolhouse appointment the other two Sundays of the month, and traveling over his parish of seventy-five miles in length (his nearest member being two and one-half miles away and some over forty miles away) has been telling upon him. May God help us all to make as good use of what remains of life for each of us as Brother Deyo has of the last eighteen years of his life. It does not seem possible that so much could be accomplished in so short a time, and it could not be without God. He has only given God a chance, that is all. Let us do that, and see what He can do with us.

There has never been a day, since the Apostolic Band received their first commission, when the work meant so much as it means today; when the field was so wide, its opportunities so fair, its promise so inspiring. May God help you to understand all that it means, and to do it, while your day lasts, with all your might.

—*Washington Gladden.*

Systematic Benevolence as a Power in Evangelization

By LEMUEL CALL BARNES, D.D.

Field Secretary of the American Baptist Home Mission Society.

THERE is no Power in benevolence but the Power of God. There is no channel of the Power of God but devoted personality. There is no adequate motive but good-will. Good-will is the keynote of the gospel sounded by angel voices in the sky at the outset. Benevolence is the Latin for Anglo-Saxon "good-will," *bene-volens*. Let us use the English. Systematic good-will is a power in evangelization. It is systematic good-will which brings God's good cheer into human lives. Good-will is the supreme spiritual fact in the universe.

There is no power in good-will unless it is expressed. How can personal good-will be efficiently expressed? Take John Smith, for instance.

John Smith is a shoemaker. He has taken a piece of calfskin and mixed his personality with it, put his good-will into it, and made a good pair of shoes for somebody to wear to keep the bare feet from the rough ground. They have returned to him a five-dollar bill. This money is an embodiment of his good-will; it is an incarnation of hours and hours of his energy. Those five dollars he can send anywhere on this planet. It may go out to one of the new possessions of this beloved land, Porto Rico or the Philippines, reaching down and lifting up, bringing the good cheer of God into human life anywhere in the world. Good-will must be expressed, incarnated, in order to be a power in bringing God's good cheer into human life.

But, now, in the second place, the power is vastly increased if it is expressed systematically. The mightiest forces of God are always systematic forces. So systematic is gravitation that physicists can tell us in mathematical terms exactly the laws of its working at any distance with any particle, however minute or however immense, in God's creation. The goodness of God is goodness in proportion as it is systematic, so that we can absolutely depend upon its workings.

James uses a different expression of the power of God as an example of this principle, namely, Light. He says that every good giving and perfect gift is from above, coming down from the Father of light, insisting that this radiant energy is absolutely systematic, that there is no variableness in it, not even shadow of turning.

Systematic good-will is the only good-will which is really good. Haphazard good-will, haphazard benevolence when a gust of feeling sweeps through the soul, otherwise no benevolence, is not good-will.

It follows that in proportion as we learn systematic expression of our personal good-will we become like God, whose most mighty utterances of His good-will are absolutely systematic. The savages are not without good feeling. You may go into one of the islands of the sea not yet evangelized, you may go a thousand miles up the Congo into the dark heart of Africa, and find a group of savages as yet untouched by the good cheer of the living God, unevangelized, and you will find there impulses of good divinely planted in the mother's breast — many good impulses. The difference — the characteristic difference between the gusts of good-will in the savage and the flow of good-will in the civilized Christian is, that in the latter it has become systematic. In barbarous people there are magnificent energies often running out beneficently, but you never know when these titanic forces will swing around to harm instead of help. A chief mark of advancement in spiritual life is steadiness, self-control, systematic good-will, that gives itself out like God's light.

Whatever it may do for the recipient, systematic benevolence is a mighty power in evangelizing the giver. The world cannot be redeemed without it. The Christian cannot be sanctified without it. Instead of following haphazard impulse, the more we learn to make our good-will for humanity systematic, the more we shall become civilized, spiritualized, God-like. Millions have been pauperized by haphazard alms-giving, by it the alms-givers themselves are pauperized, made spiritually unreliable. No campaign of Christian culture is more needed today than that of culture in systematic beneficence. Neither the world nor the Church can be saved until Christians are taught that daily beneficence is as sacred a necessity as daily prayer. It was declared in a special message from heaven: "Thy prayers and thine alms are gone up for a memorial before God."

Benevolence flows back to the good-will whence it came. Every perfect giving is from God the Father of light. All the energy of the universe is radiant energy, systematic energy. The sooner all our energies become systematic and radiant, the sooner we shall be in fact, as well as in name, the children of God.

A Woman's Noble Work

IT is with very great regret that we announce the physical breakdown of Mrs. L. E. Troyer of Porto Rico. For two years and more she has devoted herself unceasingly to the building up of the girls' school in Coamo. In addition to the burdens of this work, she has had to labor alone during this last year, owing to the illness of her husband, whose lungs were seriously affected by the Porto Rico climate, and who is now in Colorado. Mrs. Troyer has had a wonderful success as principal of the school, and has seen her brightest hopes realized in the progress of the institution; but the constant strain has proved too much for her strength, and she is now on her way to this country for medical treatment. In a recent letter she says that the mayor of

Coamo has given another acre of ground for the new girls' building and a lot for the new Sunday-school room.

"At this," she writes, "the Catholic priest was in a rage. He went to the *alcalde* (or mayor) and other leading citizens, and protested loudly against the act. He said he believed they were ready to turn over the whole city to 'los Protestantes,' and next expected to hear that they had given over their bodies to our care. They told him they would feel quite safe in so doing, judging from the fruits of our labors here, and that they would give us all we wanted. All we had to do was to ask in order to receive. Surely it is the day of opportunity with us here."

With regard to the school, Mrs. Troyer says it has deeply intrenched itself in the hearts of the people. It has had the loyal support of the leading citizens of Coamo and thus has brought recognition and honor to our mission work. Many of the students are from leading families, and the school has seemed exactly to fit the needs of the young girls, and is regarded as the greatest moralizing agency in Coamo. It has made us a multitude of friends. It prepares church workers, and has more than doubled the Sunday-school attendance.

While Mrs. Troyer will not be able, probably, to retain her connection with the work, certainly not at present, she has laid the solid foundations, and the school will continue to prosper.

The French in Providence

By MISSIONARY A. AUBIN

WHEN the financial depression began last fall I lost a large part of my congregation. Our people, finding themselves without employment, were forced to leave Providence. But since the beginning of January we have gathered another congregation, mostly composed of new converts from the Church of Rome. This quarter has been remarkable for the victories won, and the interest has never been greater than it is now.

The New Testament, the Gospel leaflets and my pen led a bright and earnest Catholic young man to Christ in the city of Boston. It was his desire to be baptized by your missionary here, but for certain good reasons I advised him to go and see Dr. P. S. Henson and be baptized by him. He followed my advice and he is now a member of the Tremont Temple Baptist Church. Since his conversion he called on me once, and he has started a mission among the Catholic Syrians of Boston, on Hudson Street. This conversion has filled my heart with joy, and I believe that he will be one of our best workers among Roman Catholics. He has a good education, is intelligent, has a strong faith in God, and he loves these people, and is intensely desirous of leading them to the true light.

During the past quarter, 290 copies of the Gospel of St. John and of the New Testament have been placed in Roman Catholic homes. Much more could have been done if the means had not failed. More has been done during the last three months than in two or three years put together in the past. This is mostly the work of our Gospel tracts, that are circulated in different parts of the country. From all sections of our land there are Catholics who want to know and accept the truth. I never had such a success before in this work. The field is enlarging every day. I have a great program for the future, if God opens the way. A larger number of Catholics must be reached. The New Testament, or copies of the Gospel of St. John, should be sent to thirty-five families every day, besides the tract distribution. Great things must be done for these people, and now is the time to act.

Tribute to a Faithful Worker

MRS. CORA E. BUTLER JONES, who died of pneumonia at Benedict College, Columbia, S.C., was born in Jamaica, Vt. Early in life she offered herself for the foreign field, but her health did not permit her to go. In after years, after the death of her husband, she entered the service of the Home Mission Society. She was for a short time at Jackson, Miss., and Marshall, Texas, but her long term of service was at Roger Williams University, Nashville, Tenn.

Rev. A. Owen, who was President when Mrs. Jones was there, pays the following tribute to her worth:

"The tidings of the death of Mrs. Cora E. Butler Jones will bring sorrow to many who were acquainted with her and knew of her noble and useful life. Many years ago she became connected with Roger Williams University, sustained by the Baptist Home Mission Society, in this city, for the upbuilding of the colored people. With some intervals, she served as its matron up to the time of its destruction by fire, in 1905. Only those who were familiar with her daily life and her unselfish devotion to her work, can realize her usefulness and her gracious influence in the school. Her daily life and Christian character, far more than her words, gave her power with the students and won the affection and esteem of those associated with the work. As few others did, she lived and toiled with tireless energy for the welfare and happiness of others. No labor was too great, if she could help another in any right way. She was large hearted and generous, and utterly unselfish to a degree I have seldom seen equaled, and her memory will long be an inspiration to those whose lives were helped by her labors. I was connected with the school during the entire period of her life here, and know well her personal worth, and her gracious influence in the school. The Lord's words for Mary belong also to her: 'She hath done what she could.'"

Our Heroic Missionaries in Cuba

WE give below the address which the Editorial Secretary made in Spanish at the formal opening of the Home Mission Schools in El Cristo, Cuba. It pays just tribute to the loyal men and women who are giving their lives to the cause of Cuba's redemption, and shows also the growth of the mission work.

The American Baptist Home Mission Society has been working in Cuba, through its missionaries, for nine years. Dr. Moseley preached his first sermon in Santiago nine years ago the 21st of January, soon after the American occupation of the city. There are now 32 churches and 24 stations, 25 missionaries and 2 colporteurs, and about 1,700 members in the churches. There are in the Sunday-schools about 1,400 scholars. We are earnestly seeking to give the gospel to the people of the two provinces, Santiago and Puerto Principe. From the first the work has been greatly blessed by the Loving Father in Heaven. The Society has been most fortunate in having such consecrated and able missionaries, led by Dr. Moseley. The Society, which I have the honor to represent tonight, sends to these workers its loving greetings, its fervent prayers for the blessing of God upon all their labor of love.

The first work to be done in Cuba was to preach the gospel of salvation, to tell the people of Jesus Christ, who saves us from sin, and to gather them into churches and Sunday-schools. Our American missionaries have left their native land, their homes and friends and delightful associations, and come to this beautiful island because, above everything else, they love to carry the glad news of salvation. They have traveled up and down your hills and mountains and through your valleys. They have ridden on horseback and on carts and on your railroad trains. They have often gone hungry long hours, and sat up all night for want of a sleeping place. There is a lady missionary here who has waited at a station five hours, late at night, for a train, with only a small box to sit on and a rooster for companion. Through all sorts of experiences have these workers passed, without a murmur or a word about hardship. They are heroic men and women. They love you. They love all the people of Cuba, and want to do good to them all. And I am sure you love them and appreciate their work, even as we do, who come from the same great country.

Nor would I fail to express our love and admiration for the Cuban and Spanish missionaries whom God has raised up for this work. Already there is a list of martyrs. The noble Gonzales gave his life in this cause as truly as though he had been shot down in battle. And how wonderful, that God in His Providence brought Brother Belda to take his place. What links in a chain of providence! This brother was converted by the preaching of Mr. Gonzales in Algiers, Africa, and followed him to Spain. But Mr. Gonzales was a Quaker. Mr. Belda read the New Testament and said he must be baptized, as Jesus was, and as Jesus commanded. Then Mr. Gonzales came to see the same truth of the Scripture, and he was baptized. He came to Cuba, and you know how he was drowned while on a mission journey, leaving his family fatherless (some of them with us here). Meanwhile Mr. Belda wanted to work near his loved friend and spiritual father, Gonzales, and so came to Cuba. But he arrived only to learn of the sad death of his friend. And then he was sent to Manzanillo to be pastor. Trace the links: Gonzales' preaching brings Belda to Jesus; Belda's study of God's Word makes him a Baptist, and his example makes Gonzales a Baptist; Gonzales becomes missionary pastor in Manzanillo; dies in the service, and Belda follows him as pastor. This is God's doing, and it is marvelous in our eyes!

All praise and honor, then, to our heroic missionaries. Honor also to the noble men and women of Cuba who have given their hearts to Jesus, and who, as members of our churches, are sustaining the pastors and giving power and influence to the work. To reach the people with the gospel directly was the first step.

Then came the second step, and that brings us here tonight. Dr. Moseley saw that we must have not only churches, but a great school, to train the boys and girls, young men and women, for a broad and cultivated citizenship. A land can only be free when its people are intelligent, moral, law abiding and truly religious. The gospel in which we believe covers the whole of life, not merely Sunday and going to meeting. Christianity is a daily life. We believe in the broadest, largest life. And so we count it part of our privilege to open here in Cuba, in the pure air of these lofty hills, a Christian school, where mind, body and soul may be cultivated, in preparation for the best and most useful life. This is foundation work, necessary work. We firmly believe that these colleges will grow until they shall influence for good the life of the whole island. They will train leaders for our churches. They will give our Baptist denomination a high name and place throughout Cuba. But they will do more than this — a broader work. They will draw scholars from all provinces and from all kinds of families. They will be worthy of the support of the best people. They will be homes to the students. They will be the nurseries of the manly and womanly character that alone can make Cuba good and great. They will stand for the noblest citizenship, the purest and most helpful life, for that real liberty wherewith Christ makes us free. May the richest blessing of God abide upon these schools, upon their founder, Dr. Moseley, and the faculty, upon the students, whose bright faces and courteous treatment have won our affection and admiration, and upon us all. God bless us every one.

Our Little Folks

WOODBURY I. HARRIS, AGED 4 YEARS, 4 MONTHS.
ERNEST G. HARRIS AGED 2 YEARS, 10 MONTHS.

TWO little boys "way down in Maine" helped Father pick up potatoes in the sorting room, that the mite-boxes might be filled with the hard-earned pennies. Surely we cannot begin too early to train the children to pray, and work, and give for missions, for Ernest is but two years old, and Woodbury is but four.

An army is coming!
Don't you hear us? Don't you hear us?
Hear us marching, hear us singing,
Hear our merry voices ringing;
An army is coming!
Don't you hear us?

An army is coming!
Don't you know us? Don't you know us?
We are children brave and strong,
And we're coming right along
To join the workers' throng;
Then you'll know us.

— *From Child Garden.*

Jack's "Missionary Lady"

WE promised to tell our little folks more about Jack, the little newsboy, and his old lady.

The day after the episode of our last story, Jack rang the bell at the large house, to inquire courteously if the "housekeeper had returned, and if all was well." The door was opened this time by a pleasant-faced, middle-aged lady, who told Jack she was the housekeeper, and was detained the previous day by sickness, but had returned before night. She also told him that Mrs. Thorndike was very anxious to have him call on her some day soon. Promising to come next Saturday, Jack went happily on his way.

On Saturday he presented himself early, for he wisely thought since there were no men in the house there might be something for a boy to do around the place. He was not mistaken, for Mrs. Thorndike had a business proposition to make, viz., if he would come regularly to clean up the cellar, to shovel snow when necessary, and to be generally useful, she would pay him for his time and effort, and she added, "You can use it for the Mission Band, or whatever you like."

Then she asked how the Mission Band was getting along, and Jack told her the Band was all right, but he had heard his mother say that the grown-up society had a debt. Perhaps Mrs. Thorndike would like to join the grown-up society, seeing she seemed to be interested.

The old lady smiled again strangely, and said, "Is your mother too busy to come and see me, Jack?" "Well, just now she ain't, not so busy as she would like to be. I'll tell her to come."

Jack went regularly to his work, and the money received, made him feel like a business man.

With the coming of Spring, there was more to be done, the raking and burning of rubbish taking most of his time on Saturday.

There was a great deal of land about the place, and, one day, early in the spring, Mrs. Thorndike told Jack she very much desired to have an old-fashioned garden, and she believed he could make it as well as anyone, under her direction, and she would give him the privilege of planting a garden for his very own, to make what profits he could.

This was such a fine proposition that Jack had to bring his mother to "see the missionary woman and the missionary garden," and it was then that Mrs. Thorndike said, "I can't get out, as you know, but I feel as if I ought to express my gratitude for the brightness and cheer that has come into my life because one boy wanted to help in the missionary work. I want to make a thank offering, because Jack was sent to me. You can take this $25 to the treasurer of your society."

Jack had seen his mother look that way before, but she simply kissed Mrs. Thorndike and said, "The dear Lord bless you, and give you many years of usefulness."

How Jack worked and planned over that garden! How much he learned as to how things grow, and how good those vegetables were! Surely none had ever been so good as these.

The summer passed quickly for Jack. He did not work all the time. "All work and no play makes Jack a dull boy," reads the proverb, and that Jack was pretty much like our Jack.

At the end of August, what with his papers and his garden, Jack was quite a financier. "Sis" and mother profited by his rise of fortune, but Mrs. Thorndike, the old lady, still declared the greatest blessing had been hers. Into her otherwise lonely life had come a merry, wholesome boy, whose brave, true mother had given him right ideals.

Whatever Jack may become in the future, he has already given assurance that it pays to be at work for God, even if the avenue through which we work be only the Mission Band. In this case, too, Jack brought some one with him, for his "missionary lady" became one in truth as well as in name. How many boys and girls can find a "missionary lady" as he did?

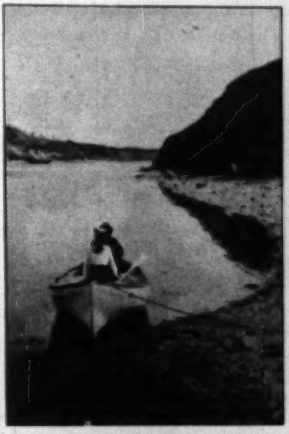
Little Offerings

"My offering is small," said a beam to a flower,
"But I'll shine, if you like, on you just for an hour;
For the shower that's just over has drenched you so much,
And I think you will welcome my soft golden touch."
So the flower spread its petals to welcome the light,
And its tint grew more lovely, and radiant, and bright.
Just to shine for an hour — 'twas a small gift indeed,
But 'twas just what the blossom then happened to need.

"I can't help you much," said the breeze to a lily,
"But the day has been hot, and the eve is so stilly;
You are covered with dust; so if I were to blow,
I think it would help you a little, you know."
So the zephyr blew softly the dust all away,
And freshened the lily grown faint with the day,
And its little white cups once more were uplift —
Just a little breeze blew, yet how welcome a gift!

"It is only some crumbs that I must throw away,"
Said a child to a robin one cold wintry day.
"But if you are hungry, of them you'll be glad,
For you seem to be looking dejected and sad."
And the bird took the offering — 'twas simple indeed —
But it came in a moment of uttermost need;
And the robin, most gratefnl, gave back before long
A small stave or two of its very best song.

—*Chatterbox.*



KODIAK HARBOR

Kodiak, My Kodiak

Tune — Maryland, My Maryland

WORDS BY ORAH DEE CLARK

Far to the North, my homeland lies;
Kodiak, my Kodiak.
The fairest town, beneath the skies;
Kodiak, my Kodiak.
Remember the fair hills that stand,
Reflected in the waters grand,
Washing upon their pebbly strand,
Kodiak, my Kodiak.

I see thee in the sunset light,
Kodiak, my Kodiak.
When comes the lovely Arctic night;
Kodiak, my Kodiak.
When fades the day o'er all the earth,
When one by one the stars have birth,
Then is the sight of wondrous worth,
Kodiak, my Kodiak.

Thy children love thee, fairest one;
Kodiak, my Kodiak.
Where'er they wander, 'neath the sun,
Kodiak, my Kodiak.
And home they ever turn to thee,
From far or near, from land or sea,
No other place so dear can be,
Kodiak, my Kodiak.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for March, 1908

Maine	$1,851.59	Massachusetts	$9,679.28
New Hampshire	823.57	Rhode Island	1,802.84
Vermont	729.60	Connecticut	1,028.96

Total, $15,915.84

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

For the General Work

Receipts for March, 1908

MAINE, $1,289.03.—Waldoboro Band, $1.50; West Enfield, Gertrude C. Young, $2.00; Belfast, $16.00; Buckfield, $11.00; Portland, 1st, Ella F. McAllister, F. L., $35.00; Rumford Falls, $12.50; Addison, $3.25; Saco, Church, $2.50; Monson, $8.00; Sedgwick, $4.80; So. Paris, $8.69; Damariscotta, $25.00; Oakland, $14.14; Perham, Church, $1.20; Buxton Center, F. L., $0.40; Yarmouthville, $11.00; Perham, $2.00; Perham Band, $2.50; Damariscotta Mills, Church, $2.00; Brunswick, Bereau, $3.50; Springvale, 1st, $10.81; Mechanic Falls, Mrs. M. H. T. Merrill, $1.00; Waterville, $7.00; Hallowell, $10.00; So. West Harbor, Mrs. A. W. Clark, $10.00; St. George, 1st, $3.00; Skowhegan, Bethany, $48.17; Mrs. Helen S. Coburn, $50.00; Miss Louise H. Coburn, $50.00; Farmington, Church, $1.60; Turner, $6.25; Waterboro, Church, $12.00; Machiasport, Mrs. Rose E. Libby, $1.20; Bangor, 1st, Junior C. E., $3.00; Sanford, F. L., $10.05; Waterboro, 1st, $3.00; Augusta, $5.00; Winter Harbor, $3.08; Saco, Main St., F. L., $5.00; Jefferson, 1st, Church, $20.00; Wayne, $6.00; Caribou, Y. L. Circle, $12.79; Dover and Foxcroft, $6.00; East Corinth, $5.14; Hartland, Mrs. Caulkins, $0.50; Mrs. M. E. Pratt, $0.52; Wells Depot, $6.00; Corinna, Mrs. E. M. Winchester, $2.00; Cary, $3.00; Mauset, $0.50; Hebron, Ladies' Benevolent Society, $5.00; Mrs. Ellen Gilman, $5.00; Mrs. C. Everett, $2.00; Mrs. W. B. Cushman, $1.00; Several ladies, $2.05; Livermore Falls, $22.00; Mechanics Falls, $8.00; Brooklin, $1.20; Belfast, $3.00; No. Kennebunk, $6.30; Rockland, 1st, $57.75; Waldoboro, 1st, Band, $1.80; No. Nobleboro, Mrs. J. E. Benner, $1.00; East Sumner, $3.00; Band, $1.00; Sargentville C. E., $1.75; Norway, Church, $3.00; Dexter Fisher, Dist., $1.50; Calais, 2d, $35.50; Westbrook, $17.25; Portland, Free St., $1.00; F. L., $30.00; Bath, 1st, $18.00; Paris, 1st, $6.13; Cambridge, $1.00; Appleton, Church, $2.00; Saco, $17.50; Eastport, Washington St., $34.60; Tenants Harbor, $5.00; Portland, 1st, Burman Missionary Society, $17.41; Sanford, $18.81; Monson, $1.00; Westbrook, 1st, $11.00; Warren, $17.61; Thomaston, $45.25; Houlton, $53.72; Kennebunkport Village, $9.79; Sidney, $2.19; Ayers Junction, Church, $1.00; Topsham, 1st, $12.00; Kennebunk Village, $12.94; Morrill, Church, $1.00; West Rockport, Church, $1.00; F. L., $4.50; East Steuben, W. C. T. U., $1.20; Brewer, $7.00; Presque Isle, 1st, $8.00; Norridgewock, Church, $4.25; Bangor, 2d, $44.17; Children's Mite Boxes, $6.92; Mt. Vernon, $6.00; Cape Neddick, $4.60; Freeport, $7.25; Bowdoinham, $2.00; Farmington, $10.00; Portland, 1st, Burman, $1.20; Gardner, 1st, $20.00; Calais, 1st, $1.55; Surry, Church, $0.50; Calais, 2d, Busy Bees, $2.88; So. Paris, Friends, $1.20; Gardiner, Mrs. B. P. Robinson, $1.00; Biddeford, $2.01; No. Berwick, $7.60; Howland, $1.00; Bangor, 1st, Near and F. L., $7.00; Skowhegan, 1st, $17.00; Bar Harbor, Mrs. H. S. Mitchell, $1.20; Canton, $6.83; Lewiston, 1st, $35.00; Lewiston, Mrs. Alice E. Additon, $5.00; Kennebunkport, $0.50; Waterville, 1st, $20.00; Lambrabee, Church, $2.30; Bucks Harbor, Church, $0.50; Camden, Chestnut St., $2.20; Hodgdon, $2.70; Smyrna, $1.00; Patten, $1.00; Orient, $2.00; Oakfield, $2.40; Owls Head, $5.00; Swan's Island, $4.00; Fairfield, 1st, $28.34; West Sydney, Juniors, $2.00; No. Haven, $6.50; Bryant Pond, Church, $2.93; Sargentville, $4.15; Sedgwick, $1.85; Auburn, $14.66.

NEW HAMPSHIRE, $849.68.—Hopkinton, 1st, $20.00; Lebanon, $12.00; Stratham, a friend, $1.00; New London, $35.75; East Westmoreland, $5.00; Peterboro, Mrs. D. A. Safford, $1.00; Campton Village, $5.00; New Boston, $20.00; Concord, 1st, $19.67; Manchester, People's, $15.00; Suncook, 1st, $16.25; Sanbornton, Twelve Boys and Girls, $1.20; Goffstown, $3.00; Lebanon, $14.75; Warner, $10.65; Sanbornton, 2d, $11.00; East Jaffrey, Gold Gatherers, $1.33; Laconia, 1st, $11.33; Lakeport, $5.65; Milford, Beacon Lights, $5.00; Newton Junction, $6.54; Juniors, $2.50; Hampton Falls, $22.00; Brentwood, $7.00; Manchester, 1st, $28.00; Salem Depot, $2.00; Milford, Band, $3.82; Exeter, Louisa Odell, $2.00; Antrim, $7.00; Meredith, $15.78; Antrim, $5.00; Newport, $3.36; A friend, $1.00; A friend, $0.50; Goffstown, $12.00; Meredith, Junior Band, $2.00; Bristol, Mrs. Mary A. Lang, $1.00; Claremont, Miss Elsie Alexander, $2.00; Wilton, $5.00; Plaistow, $28.25; Nashua, 1st, $12.00; Cornish, $1.00; Exeter, 1st, $45.00; Hudson, Mission Workers, $8.00; So. Lyndeboro, $3.00; Manchester, 1st, $22.00; Rumney, $30.00; Keene, 1st, $59.83; Claremont, 1st, $14.79; Concord, 1st, $41.75; Manchester, Merrimack St., $38.00; Juniors, $5.00; Hinsdale, $6.80; Precious Jewels, $0.20; Troy, $10.75; East Washington, $9.00; So. Hampton, Church, $5.00; Campton, $1.25; New London, $4.25; Manchester, 1st, $2.00; Philathea, $5.00; Fitzwilliam, Church, $8.80; Plaistow, $1.50; West Swanzey, $2.70; Somersworth, $22.00; Derry, $17.00; Chesham, $4.00; Lebanon, $2.75; Manchester People's, Juniors, $1.80; Plaistow, $1.00; Nashua, Crown Hill, $3.21; Newton, 1st, Juniors and Primaries, $3.00; Newport, $7.69; Milford, $33.84; Laconia, 1st, $3.75; Newton, 1st, $12.10; Bradford, $6.12; Lebanon, Y. P. S. C. E., $2.45; Bradford, Junior S. S., $2.02; Dover, Central Ave., $17.00; Concord, 1st, $1.00.

VERMONT, $673.97.—Newport, $16.80; Middlebury, $18.00; Cornwall, Church, $6.20; St. Johnsbury, 1st, Mrs. A. C. Mitchell, $1.50; Derby, $8.70; Georgia Plain, $2.00; Young Women, $3.50; Wilmington, $20.00; Jericho, $7.50; East Hardwick, $4.25; Pittsford, $2.00; East Hubbarton, $5.50; Windsor, 1st, $1.00; Saxtons River, $22.00; Essex Center, 1st, $37.75; Bristol, Treasure Seekers, $15.00; Perkinsville, $1.00; Whiting, $5.00; Grafton, $6.23; Bellows Falls, $20.00; Charlotte, $6.00; Addison, $11.41; West Wardsboro, $3.85; No. Springfield, $19.00; Cavendish, $6.11; Bennington, Emma W. Yale, $50.00; Barre, 1st, $14.58; Jay, $3.50; Bennington, 1st, $25.00; Townshend, $8.25; Middletown Springs, Woman's Union, $6.00; No. Bennington, $5.00; Rutland, Converse Circle, $10.00; East Wallingford, $2.00; No. Troy, $8.13; Juniors, $1.75; F. L., $2.00; So. Newfane, $5.00; Hinesburg, $2.25; Newfane, $5.00; West Brattleboro, $2.37; Brattleboro, 1st, $57.81; Jamaica, $3.50; Fairfax, $13.70; Manchester Center, $10.00; Chester, $32.55; Y. L., $5.00; Junior, C. E., $2.50; East Swanton, Church, $5.50; Chester, Precious Jewels, $6.50; Johnson, $12.50; Brattleboro, F. L., $4.00; Windsor, Sunshine Band, $3.73; Groton, $7.00; Montpelier, 1st, $11.50; Mt. Holly, Church, $2.00; No. Bennington, Church, $10.00; Barre, 1st, $2.00; St. Albans, $5.50; Addison, $1.20; Vergennes, $8.00; Fairfax, $2.04; Burlington, 1st, $46.11; Manchester Center, Junior Band, $2.20; Passumpsic, $14.00; Windsor, $4.00.

MASSACHUSETTS, $7,488.81.—Framingham, 1st, Church, $8.00; Medford, 1st, for Emma Youngblood, $39.00; Medford, 1st, $30.10; Charlestown, 1st, S. S. Class of Mrs. H. M. Ross, $5.00; Watertown, $26.00; West Sutton, $10.75; Dedham, 1st, $10.00; Sterling, $5.50; Brockton, Messiah, $2.50; Wakefield, Carey F. L., $35.00; Lawrence, 1st, $6.00; Andover, Women's Aid Society, $5.00; Taunton, Winthrop St., $45.84; Dighton, F. L., $3.00; Dighton, $1.00; Fitchburg, 1st, $53.73; Cambridge, 1st, $28.50; Newton Center, $42.25; West Townsend, $2.00; Salem, 1st, $30.00; Boston, 1st, $49.00; Boston, Ruggles St., $55.10; Newton, Immanuel, $5.00; Newton Centre, Y. P., $10.00; Montague, Mrs. J. W. Stone, $0.35; Mrs. F. Rist, Sr., $0.10; No. Adams, $57.46; Lowell, Branch St., $10.01; Lawrence, 2d, F. L., $68.00; Worcester Society, $5.00; Manchaug, $16.09; Edgartown, 1st, $4.70; Waltham, Beth Eden, $14.62; No. Scituate, $1.20; Chelsea, Mrs. A. P. Mann, $2.00; Charlestown, 1st, Judson Society, $10.40; Malden, 1st, $20.00; Groton, $23.50; West Royalston, $3.00; So. Hadley Falls, Mrs. F. D. Easterbrook, $20.00; Beverly, 1st, $60.45; Beverly, 1st, Children's Band, $4.51; Methuen, $3.00; Pittsfield, 1st, F. L., $5.00; Foxcroft, $16.00; Lynn, Essex St., a friend, $1.20; Cambridge, Old, Mrs. J. G. Gooch, $15.00; Brockton, North, Juniors, $1.50; Brockton, North, Nearer and Farther Lights, $0.00; West Newton, Mrs. J. N. Barbour, $1.20; Tewksbury, $49.00; West Bridgewater, $13.00; Clinton, $11.00; Leominster, 1st, $43.42; Rockland, $14.00; Becket, $7.52; Shelburne Falls, 1st, $6.25; Salem, 1st, Mrs. H. W. Peabody, $10.00; Boston, Swedish, $24.00; Hyde Park, $22.51; Melrose Highlands, Mrs. W. A. Weddish, $1.20; Boston, Dudley St., $14.94; Brockton, North, $26.00; Stoneham, 1st, $10.00; Ashland, $8.00; Boston, Tremont Temple, Women's Benevolent and Missionary Society, $183.00; Boston, Stoughton St., Workers Together, $24.32; Rockport, $5.00; Boston, Warren Ave., $14.00; Braintree, $16.32; Lynn, Nearer and Farther Lights, $33.50; Orange, $16.50; Brockton, Swedish, $13.25; Brockton, Swedish, King's Helpers, $3.31; Northboro, $12.00; Canton, $19.70; Allston, Brighton Ave., $10.00; Lowell, 1st, $77.00; West Somerville, F. L., $23.00; Roslindale, $25.00; Cambridge, Inman Square, $20.00; Montague, Mrs. C. A. Shaw, $5.00;

Somerville, Perkins St., $47.00; Cambridge, No. Avenue, $37.90; Somerville, Winter Hill, $0.90; Woburn, 1st, $28.33; Clinton, $10.91; Clinton, S. S., $9.34; Lexington, $30.57; Brookline, P. L., $25.00; Boston, Stoughton St., Workers Together, $15.55; New Bedford, South Church, $3.00; Roxbury, Bethany, $12.05; Watertown, $13.00; Fitchburg, 1st, $26.00; No. Scituate, $1.20; Chelsea, 1st, $84.58; Clinton, J. Y. P. S. C. E., $2.00; Hyannis, $3.00; Newton Centre, $1.50; Rowley, $7.50; New Bedford, 1st, $11.21; Carver, $18.75; Kingston, $5.35; Fitchburg, 1st, Mrs. W. H. Fuller, $5.00; Whitman, $20.00; Boston, Dudley St., $85.34; Haverhill, Portland St., $93.30; West Newton, Lincoln Pk., P. L., $58.34; Shelbourville, $4.30; Lynn, 1st, $70.00; Franklin, 1st, $3.50; Holden, $21.00; Worcester, Dewey St., Juniors, $10.00; Gay Head, Ladies' Aid, $2.50; No. Easton, $6.00; Precious Jewels, $2.25; Boston, Tremont Temple, friend, $25.00; Braintree, Band, $10.00; No. Swansea, $5.00; No. Egremont, $6.32; East Gloucester, Chapel St., $62.00; Newton, Immanuel, $12.00; Allston, Brighton Ave., $20.00; Malden, 1st, $35.00; Brookline, $50.00; Lynn, Essex St., Primary S. S., $10.21; So. Hanson, $18.05; Methuen, 1st, F. L., $12.00; No. Abington, $21.50; Cambridge, 1st, $61.90; Stoughton St., F. L., $25.00; Mattapan, $21.25; Dorchester, Temple, $12.55; Dorchester, Temple, F. L., $10.79; Beverly, 1st, $32.85; Agawam, Junior C. E., $3.00; Marblehead, $26.00; Melrose, 1st, $33.00; Taunton, Winthrop St., $20.05; No. Hanover, $60.00; Melrose Highlands, a friend, $1.00; Somerville, 1st, Nearer and Farther Lights, $5.00; Sherman's Corner Mission Band, $8.00; No. Scituate, $8.00; Middleboro, Central, $33.00; Russell, Rev. A. C. Hussey, $1.00; Everett, 1st, $28.00; Cambridge, North Avenue, $2.50; Cambridge, Old, F. L., $7.75; Cambridge, Broadway, Legacy of Mrs. Angelina A. Howe, $250.00; Peabody, F. L., $20.00; Bellingham, $3.00; Malden, 1st, Mrs. E. P. Pierce, $1.20; Dorchester, Bevan Temple, $5.70; Braintree, a friend, $2.00; Weston, $44.00; Fitchburg Hill, $24.50; Fitchburg, Y. P. S. C. E., $5.00; Rowley, $15.94; Mansfield, $11.15; New Bedford, North, $39.00; Dighton, F. L. $5.40; Juniors, $5.93; Mission Band, $6.67; Orange, $5.00; Colrain, $4.80.00; Lanesboro, $2.20; Somerville, Winter Hill, $30.16; Dorchester, Blaney Memorial, F. L., $30.00; Dorchester, 1st, $11.00; Somerville, 1st, $37.16; Wakefield, estate of Bertha H. Whittum, $25.00; Jamaica Plain, Sherman St., $10.00; Taunton, Winthrop St., $1.00; No. Adams, $5.09; Boston, Clarendon St., $25.00; Wenham, Earnest Workers, $18.00; Danvers Y. L. Circle, $2.50; Montague, one interested in missions, $5.00; Boston, 1st, $54.50; Haverhill, Mt. Washington, Miss Duncan, $4.00; Littleton, F. L., $5.00; Adams, Mrs. M. S. Yeaton, $1.00; Roslindale, $4.50; Lynn, Washington St., $50.00; Worcester, Mrs. E. M. Milliken, $2.00; Haverhill, 1st. Church, Juniors, $4.05; Groton, $2.00; Winchester, $5.65; Foxboro, $2.00; Danvers, $18.25; West Boylston, 1st, $24.00; Jamaica Plain, Centre St., $30.00; Hudson, $6.40; Watertown, 1st, $4.00; Somerville, Union Square, $10.65; West Medford, F. L., $10.00; Manchester, $28.05; Merrimac, $3.00; Wenham, F. L., $50.00; Hyde Park, 1st, $5.00; Becket, $4.90; Lowell, Worthen St., $54.70; Dighton, $18.50; Somerset, $15.60; Boston, Tuxedo St., $5.00; Hamburg, 1st, $23.28; Weymouth, Primary Class, $2.00; Adams, $2.00; Stoneham, 1st, $2.50; Westminster, $29.60; Young People, $5.00; Brockton, 1st, $10.00; Bolton, Church, $4.05; Rock, $3.19; Petersham, $3.50; Mrs. Russell, $1.00; Mrs. Peckham, $1.00; Mrs. Ayres, $1.00; Mrs. May Russell, $0.50; Mrs. Nightingale, $0.50; Mrs. Smith, $0.50; Danversport, $10.00; Taunton, Miss Elisabeth W. Dyer, $5.00; Lawrence, 2d, $22.50; Salem, 1st, a friend, $2.00; Boston, Tremont Temple, a friend, $0.50; Worcester, Dewey St., $12.10; Greenville, Junior C. E., $5.00; No. Grafton, $5.20; Greendale, $10.00; No. Uxbridge, Primary S. S., $2.08; Worcester, South, $7.00; Greendale, Y. P. S. C. E., $2.75; Quinsigamond, $5.00; West Somerville, $10.00; Gloucester, 1st, $48.85; Peabody, 1st, F. L., $8.00; Avon, $2.00; Cambridge, a friend, $2.00; Brookline, P. S. C. E., $1.00; Norwood, $23.00; Cambridge, North Avenue, $20.00; Shirley, Y. P. S. C. E., $1.00; Gloucester, 1st, a friend, $0.50; Newton Centre, F. L., $80.00; Cambridge, Old, $10.00; Pittsfield, 1st, $80.17; Rockland, 1st, $5.00; Somerville, Winter Hill, $1.75; East Boston, Trenton St. (formerly Central Square), $30.00; Plymouth, 1st, Juniors, $11.50; Westfield, Merry Workers, $3.00; Petersham, $2.00; Winchester, $4.07; South Medford, Church, $10.00; Worcester, John St., $5.00; Haverhill, Mt. Washington, $0.65; Wenham, $1.25; East Somerville, $45.66; Brookville, $2.50; Charlestown, Bunker Hill, $15.00; Cambridge, North Avenue, $8.00; Cambridge, 1st, F. L., $13.50; Whitman, 1st, $10.00; Wakefield, $60.00; Boston, 1st, $32.50; Cambridge, Broadway, $22.53; Nearer and Farther Lights, $10.00; Mattapan, $1.20; Attleboro, $7.00; Boston, South, $16.00; Dorchester, Blaney Memorial, $63.00; Charlestown, Judson Society, by Mrs. M. E. Hopkins, $10.00; Milton, 1st, Ladies' Aid Society, $5.00; Dorchester, Blaney Memorial, S. S., $10.00; Needham, $45.15; No. Reading, $3.00; Revere, $6.00; Boston, Tremont Temple, Woman's Missionary and Benevolent Society, $203.83; West Newton, Lincoln Park, $74.01; Dorchester, Immanuel Sunshine Band, $1.00; Somerville, 1st, $8.64; Westminster, $6.00; Danvers, 1st, Young Ladies, $1.25; Somerville, Mrs. Simonds, $5.00; Leominster, a friend, $1.00; Westwood, $6.00; Lynn, Essex St., $29.64; Framingham, 1st, $15.75; Haverhill, 1st, $80.50; Montague, Mr. C. A. Shaw, $10.00; Andover, $1.00; Conway, $4.00; Newburyport, Green St., $25.50; Wales, $10.00; Somerville, Mrs. Deane, $2.00; Worcester, Lincoln Square, Young People, $15.03; Newton, Immanuel, Young Woman's Mission Club, $50.07; Norwell, 1st, $10.71; Pittsfield, Morningside, $17.92; Swampscott, $17.00; Arlington, 1st, $53.00; Fall River, 3d, Y. P. S. C. E., $5.00; Maplewood, $30.50; Billerica, $12.16; Brookline, $5.00; Newton, Immanuel, $2.00; Wollaston, a friend, $1.00; Reading, 1st, $48.74; Cambridge, Immanuel, $8.15; Hyde Park, F. L., $13.95; Brockton, 1st, Stuart Society, $20.00; Middleboro, $3.79; Chicopee, Central, $4.50; Haverhill, Mt. Washington, $3.10; Boston, Warren Ave., $24.00; Malden, 1st, $41.00; Boston, Dudley St., $20.00; Mattapan, $1.20; Littleton, $13.00; No. Attleboro, $10.15; Newton Centre, $60.00; Haverhill, Portland St., $7.50; Lawrence, 1st, $49.50; Amesbury, Market St., Girls' Club, $6.25; Natick, 1st, $27.34; F. L., $3.50; Cambridge, 1st, $22.25; Marlboro, $24.38; Lynnfield Center, 2d, Juniors, $5.00; Somerville, 1st, $1.00; Bernardston, $6.00; West Newton, Lincoln Park, $2.00; Allston, $5.00; Somerville, 1st, Mrs. E. R. Christopher, $5.00; Worcester, Lincoln Band, $45.00; Worcester, Dewey St., Young Ladies, $10.00; Beverly, 1st, $51.25; Webster Woman's Aid Society, $34.54; Lawrence, 2d, Precious Jewels, $7.03; Greenfield, 1st, $21.73; No. Abington, $1.10; Fitchburg, Beth Eden, $9.70; Gardner, 1st, $14.00; Marlboro, 1st, F. L., $15.00; Waltham, 1st, $21.50; Methuen, $33.67; Junior, B. Y. P. U., $2.25; Somerville, a friend, $5.00; Leominster, $1.20; Colrain, 1st, $18.30; Campello, Warren Ave., Ella S. Ayer, F. L., $3.34; Dorchester, $1.20; Dorchester, Church, $2.06; Salem, Central, F. L., $10.78; Fitchburg, 1st, $1.50; Cambridge, Immanuel, $1.00; Haverhill, 1st, Willing Workers, $5.00; Boston, 1st, $3.00; Worcester, 1st, Church, $49.04; Fayville, Church, $5.75; Beverly, 1st, $28.75; Rockland, F. L., $5.00; Randolph, $28.43; Lynn, Washington St., $97.80; No. Grafton, Cash, $2.00; Bridgewater, Mary A. Bartlett, $1.00; Brookline, Y. P. S. C. E., $12.00; West Newton, Lincoln Park, $0.50; Lowell, Worthen St., Delta Alpha Club, $15.00; Lowell, 5th St., $29.49; Agawam, $38.50; Amherst, $27.34; Chicopee, Central, $5.20; East Longmeadow, $3.00; Hampden, $5.00; Holyoke, 1st, $7.55; Juniors, $3.00; Holyoke, 2d, $115.66; Girls' Club, $2.50; Northampton, $10.00; Palmer, 2d, $14.00; Springfield, Carew St., $2.92; Springfield, Carew St., Junior, B. Y. P. U., $8.15; Springfield, Park Ave., $16.27; Springfield, 1st, Highland, $38.00; Springfield, Park Ave., Queens of Avilion, $7.00; Sunbeams, $8.85; Springfield, State St., $139.20; Juniors, $7.00; Westfield, $47.72; Williamansett, $8.00; Greenville, $5.00; Worcester, Pleasant St., $25.00; Grafton, $8.05; F. L., $1.20; Worcester, Adams Square, $12.00; Worcester, Lincoln Square, $100.48; Milbury, $25.47; Weymouth, $7.83.

Rhode Island, $2,070.85. — Point Judith, $44.00; Providence, Calvary, $15.94; Providence, Calvary, Precious Jewels, $6.50; Lonsdale, L., $15.00; Providence, 1st, Miss Sarah C. Durfee, $25.00; Providence, 1st, $7.00; Providence, Stuart St., $50.72; Providence, 4th, $15.00; Providence, 1st, Precious Jewels, $5.00; Richmond, 2d, $12.08; Block Island, $9.20; Providence, Broadway, $5.30; Oak Lawn, F. L., $6.00; Newport, $37.00; Westerly, 1st, $18.00; Kingstown, 1st, $9.00; Pawtuxet, $6.00; Wickford, 1st, $50.00; Westerly, 1st, F. L., $7.27; North Kingstown, 1st, $5.00; Warren, $76.74; Warren, Precious Jewels, $3.00; Narragansett Pier, $11.15; Woonsocket, 1st, $55.00; Providence, Cranston St., $39.85; Providence, Union, $3.60; Bristol, 1st, $13.35; Providence, Pearl St., $27.26; S. S., $3.52; Juniors, $3.20; Providence, Central, $40.00; Tiverton, Central Church, $13.00; Precious Jewels, $4.14; Providence, Union, $41.10; Providence, Mrs. B. L. Dennis, $1.00; Providence, Calvary, $60.80; Jamestown, $16.70; Jamestown, children, $1.50; Jamestown, Precious Jewels, $1.00; Providence Union, Friend, $4.00; Central Falls, Broad St., Vineyard Workers, $38.00; Providence, Jefferson St., Helping Hand Society, $28.00; Usquepaugh, $7.00; Providence, Roger Williams, Girls' Club, $1.25; Providence, Cranston St., Legacy of Mary E. Weld, $500.00; Providence, Central Sq., F. L., $25.00; Providence, Central Sq., $62.00; Providence, 1st, $4.08; Providence, Stuart St., $19.98; Providence, Roger Williams, $37.25; Providence, Stewart St., F. L., $12.50; Friends, $30.00; Oak Lawn, Juniors, $2.06; Pawtucket, A Friend, $1.00; Narragansett, $6.00; Newport, 1st, John Clark Memorial, $24.00; Providence, Cranston St., Laura Bixby Society, $100.00; Phenix, $27.39; Pawtucket, 1st, 1.00; Pleasant View, $14.92; Hope Valley, $7.70; Providence, Jefferson St., Helping Hand Society, $2.00; So. Kingstown, 1st, $8.82; Natick, $20.00; Newport, 2nd, 28.15; Pawtucket, 1st, $83.58; Juniors, $10.00; Precious Jewels, $3.30; Allenton, $1.16; Providence, Broadway, $25.98; Providence, Union, Young Ladies Circle, $25.00; Westerly, Calvary, Vineyard Workers, $10.00; Woodlawn, $45.00; Providence, Calvary, $11.90; Precious Jewels, $3.00; Oak Lawn, Precious Jewels, $0.50; Providence, 4th, $13.50; Lonsdale, $17.00; Providence, 1st, $4.00; Charlestown Cross Mills, $1.00; E. Providence, 2d, Miss Mary E. Church; $14.69; E. Providence, Pleasant St., $30.00; Precious Jewels, $1.80; Providence Central, $14.44; Precious Jewels, $1.30; Norwood, $3.60;

Connecticut, $1,477.02. — New Haven, Howard Ave., $17.88; Willington, $24.75; Torrington, Calvary, $6.95; Lebanon, 1st, $5.00; Andover, $5.00; New London, Huntington St., $14.00; No. Lyme, $18.00; Easton, Ida F. Locke, $1.20; Torrington, Mrs. A. E. Keep $0.25; East Lyme, $6.40; Hartford, South, $10.50; Winsted, 1st, $4.50; New Britain, 1st, $40.74; West Hartford, 1st, $2.00; Wallingford, Juniors, $3.00; Waterbury, 2d, $10.00; Torrington, $2.00; New Haven, Grand Ave., $14.00; New Haven, Grand Ave., F. L., $14.00; Mystic, Union, $29.00; Voluntown, $3.00; Voluntown, F. L., $2.00; Willimantic, $1.05; Thompson, Central, $19.25; Winsted, $2.50; New London, Huntington St., $2.40; New Haven, Legacy of Mrs. Mary C. Bishop, $185.87; Chester, $25.50; New London, Huntington St., J. C. E., $1.00; Southington, Retiring Pres. $5.00; So. Woodstock, Little Helpers' Band, $0.50; Norwich, $22.72; New London, A Friend, $5.00; Sterling, $3.50; Middletown, 1st, $43.45; Plantsville, $14.50; Hartford, Asylum Ave., Mrs. Chas. E. Prior, $10.00; Danielson, Junior B. Y. P. U., $5.00; Hartford, Olivet, Evangeline Circle, $12.25; West Woodstock, $16.00; Bridgeport, Immanuel, Juniors, $1.00; Hartford, Asylum Ave., $70.00; Deep River, $33.00; New London, 1st, $7.86; Mansfield, 1st, $10.00; Meriden, Main St., S. S., $5.00; Mystic Union, F. L., $8.00; Montville Union, $11.00; New Haven, Olivet, Benevolent Society, $16.00; New Haven, Dorcas Society, $3.00; New Haven Juniors, $1.00; Stepney, $11.00; Bridgeport, 1st, $100.00; Bridgeport, 1st, Juniors, $1.00; New Haven, Calvary, F. L., $3.00; Putnam, 1st, F. L., $5.00; Mystic Union, $12.25; Jewett City, Miss Anana Cook, $1.20; Groton Heights, $18.00; Waterford, $15.65; Moosup, $38.51; Jewett City, $13.51; Precious Jewels, $0.30; Jewett City, Band, $0.25; So. Windsor, 1st, Church, $7.00; Meriden, 1st, $19.80; Plainville, $16.00; Waterford, 2d, $7.29; Bloomfield, $4.00; Noank, $6.50; Bozrah, $23.60; Putnam, 1st, $7.15; Mansfield, 1st, Ada Chaplin Band, $10.00; Packerville, Church, $1.00; Waterbury, 1st, Missionary and Social Union, $14.00; Essex, 1st, $11.08; Moosup, Plainfield Union, $10.00; Wallingford, $7.92; Hartford, 1st, $70.10; Putnam, 1st, $2.50; Suffield, 2d, $9.25; Meriden, Main St. Y. L., $15.00; Stratfield, $8.65; Bristol, $42.35; Shelton, 1st, $7.23; Clinton, Church, $12.00; Stepney, Young People